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SOCIAL PROGRESS

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Pernicious Propaganda

IDEAS move the world for weal—or for woe. Humans are driven upward or downward by dominating ideas. Good men and evil men promote educational programs. Minds are captured by truth with its saving grace and by falsehood with its inevitable pay day. For this reason, Jesus was a teacher of truth because He realized that truth brought freedom and falsehood brought bondage. For this reason, our land is now being flooded with literature promoting an increased use of alcoholic beverages—especially for youth and women. This pernicious propaganda is the result of great brain power coupled to conscienceless cupidity. It is financed by great money powers that are growing fat at the expense of human society. This material is, for the most part, untrue and much of it is unmitigated falsehood.

When one reads a whisky advertisement to the effect that "*It Is As Dependable As a Personal Friend,*" the mind automatically goes back to the more dependable assertion, "In the end, it biteth like a serpent and stingeth like an adder." Note this blatant display of ignorance, avarice, and impudence: "*The Real Christmas Spirit*" with a picture of a whisky bottle as a symbol! This sounds like blasphemy against the Holy Spirit and will be deeply resented by any intelligent individual in whom there is even a small residue of reverence for the Christ of God. It is a striking evidence of the truth, "Whom the gods would destroy, they first make mad."

We note the disturbing fact that the evil powers of the liquor traffic have debased the great power of art in many prominent publications for the purpose of making liquor as seducing as possible to susceptible humans. They have stolen the livery of heaven to entice God's children to hell. This efficient promotion of falsehood will do much to render temperance education futile and render the most devoted efforts of anxious parents unavailing. What a tragedy is this organized effort to blind the minds of the unsuspecting and to cash in on the frailties of the youth of our land. One wonders if the words of the Master are not applicable: "It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones."

We must pay attention to the agents of these enemies of human welfare. Newspapers and magazines are carrying an amount of liquor advertising that is probably unprecedented. There were recent announcements in the press that one great distilling organization had appropriated six million dollars for advertising its products during this year. Doubtless, many publications were astute enough to see the possibilities of revenue when they were advocating the repeal of the prohibition amendment. "The ox knoweth his owner and the ass his master's crib."

There are clear moral responsibilities that these publications cannot evade. They know the purpose of advertising and that if they cannot give value received in an increased liquor traffic, their revenue will cease. This entire program is not promoted for the purpose of meeting a demand but for creating an appetite. We indict these publishers as partners in the most vicious anti-social propaganda that is seeking to dominate our country at the present time. The superficial pharisaism of an editor writing an editorial about the tragedy of drunken drivers and placing a liquor advertisement upon the opposite page will not relieve the publisher of moral responsibility. There are spots on their reputations that will never rub out. The "damned spot" will stick. God will make it stick!

Christian people ought to make the publishers' offices echo with biting, pleasing messages of protest, and all Christian citizens ought to give unstinted support to legislation that will blot all such advertising from the press of our land.—J. A. S.

The Social Thinking of the Presbyterian Church

By R. Worth Frank *

AS I begin this article I am inclined to say with Henry Adams that, given our ignorance, silence is best. Indeed, if I had the humility of my ignorance I should not undertake to write upon the above subject. For I do not know what the Presbyterian Church as a whole or what any local Presbyterian Church is thinking about social questions. I fear that a careful investigation of our church opinion would reveal a diversity of social viewpoints and moral judgments somewhat similar to that of general public opinion upon such matters.

But no Literary Digest Poll has been made of Presbyterian thought upon social issues and no one can say with precision what turns such thought is taking. What follows, therefore, is not a record of history or a statement of fact but an expression of personal opinion, much of it probably mistaken opinion. The only warrant for printing these reflections is that they have been slowly and, I believe, critically formed in the process of reading through the Journals and Board Reports contained in the Minutes of our General Assembly for the past twenty-five years. These records mirror some of the thought and discussion of ministers and elders, of laydom and officialdom. As a paleontologist may be able to reconstruct from a single fossil the skeleton of a prehistoric mammoth, so we may at least attempt to chart from these records some of the principal trends in the social thinking of the Presbyterian Church during the last quarter of a century.

Progressive Trends

First of all one is impressed by the *steadily rising curve of active interest in social problems* within our church over this period. The widening and deepening of the social consciousness and the sensitizing and sharpening of the social conscience are

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outstanding developments of the twentieth century world. This is above all others a social age. The church has shown itself responsive to this growing realization that man's life is set in an intertexture of social groups, that he lives and moves and has his being in an ever-expanding and yet vitally enmeshing community. We cannot assert that our church is quiveringly alive and alert to crucial social problems throughout its organic structure and tissue. There are callous surfaces and numb if not paralyzed ganglia within it. But in so far as the proceedings of our General Assembly represent the deliberate mind and conscience of our church we are slowly and steadily developing our consciousness of the social function and responsibility of Protestant Christianity in the life of to-day.

In the second place our social thinking is not simply a response to the pressure of the *Zeitgeist* of a socially minded age; it springs as much if not more from a *rediscovery of the inherently social nature of the Christian religion and from a fresh perception of what the social consequences of complete Christian discipleship should be.* Twenty-five years ago our church asserted that the Christian religion has been a social ferment and that it "has largely created the present demands for social and economic justice, and for a larger realization of human rights and duties." [1] All our thinking on social problems is deeply rooted in Christian convictions and ideals. Over and over again our chosen representatives have affirmed this organic integration of religion and morality, of personal and of social righteousness. "There is one Gospel of Christ. It cannot be reduced to an equation of evangelism plus social gospel, considering the two as separate; each fails if it stands alone. Love for God and love for man cannot bring salvation for the individual or society if they are divorced." [2] We have earnestly sought to eschew the "dumbbell system of thought" about the personal and social gospel. Or to change the figure, our social thinking has been the woof which we have interwoven with the firm warp of religious faith and conviction. This is perhaps the most significant differentia between religious thought on social problems and humanitarian, Marxian, Socialistic, etc., thought upon such problems.

[1] What the Presbyterian Church Believes About Social Problems, p. 6.
[2] Report of the Standing Committee on *Social Welfare*, May, 1935, p. 3.

In the third place *our social thinking has been fairly well integrated with our institutional practice.* At least not all of it has been spun in a Utopian vacuum. To employ an apposite descriptive phrase of the late Justice Holmes, our church has been unusually interested in "the organic next step." Hence our social thinking has not been either sharply radical or hysterically orgiastic. For example, in the last decade and a half of the nineteenth century our Board of Home Missions became concerned about the problems of cities and immigrants. This concern was almost solely evangelistic to begin with. But out of this movement have come our many neighborhood houses, whose aims and visions are none the less Christian because broader than the motive from which they germinated. Again, at the opening of the present century we were interested in "increasing the hold of the church" upon the laboring class. In 1903 Charles Stelzle reoriented our thinking at this point by asking "what can the church do for labor." Labor Temple in New York City is the sort of answer we attempt to make to such questions. The Presbyterian Church has sought to implement its social thinking by "organic next steps" and by the institutional extension of redemptive Christian fellowship among the underprivileged.

In the fourth place *our social thinking presses for social change in the ethically vulnerable areas of social life and relies upon evangelization, education and the leavening power of cooperative Christian fellowship to transform the social order into one less pagan and more Christian than it is.* We do not want to crystallize the present social order. We do not want to make all things old with the reactionaries, nor yet to make all things new with the revolutionaries. Why? Because none of these is possible, life being what it is. We do desire and increasingly seek such a continuous reconstruction of the social order as will more and more satisfy the Christian conscience and more and more meet the test of Christian ideals. And we are, on the whole, committed to those methods of social change which are compatible with Christian love and reason. That is to say, we would employ the long-range methods of persuasion, education and fellowship and would avoid the short range methods of coercion and violence in our attempt at a Christian recasting of society. I say "on the whole" because while I believe our church constituency is opposed to violence

and war as methods of making constructive social changes it must be penitently acknowledged that it still acquiesces in the use of violence and even war to maintain social arrangements which many Christian consciences unqualifiedly condemn. The point is that our social thinking stresses the need for social change which is in the direction of a more Christian social order and which is consonant with the spirit and method of Jesus.

In the fifth place *our church has maintained an understanding tolerance of diverse, conflicting and occasionally extreme views on social questions.* Freedom of conscience, freedom of speech and press, and freedom of the spirit on social issues have not been quenched within our borders during the past quarter century. True, the background and fellowship of our church do not tend to foster the "radical" type of mind. Yet there are social and political radicals among our laity and clergy and so far as I know they have not been subjected to either suppression or suspension or ejection. This may seem a small matter to be proud of in the twentieth century. But in the shadow of certain national developments elsewhere it warrants grateful recollection, and more—it merits vigilant safeguarding. It is significant that social prophets have arisen, survived, been heard and read, and have been chosen for positions of influential leadership within the Presbyterian Church. And their line has not died out. Our church has been, in the suggestive phrase of Professor Lyman, "a seed plot," not a conspicuously fertile or extensive one perhaps, yet neither a wholly sterile one, for growing prophetic personalities.

Negative Characteristics

Thus far our reflections have been appreciative if not laudatory of the clearly discernible positive values in the social thinking of our church. Some negative impressions are made, however, as one peruses the published proceedings of our highest deliberative body. For one thing, *the social thinking of our church* as expressed in these proceedings *is not the annual hot spot of ecclesiastical interest* by any means. Perhaps it should not be the sole focus of attention but it should be one of the foci of keenest interest. A disproportionately large amount of the energy of our church goes into tending the church machine. And in the past quarter century much of our fighting energy has been expended

in doctrinal disputes and institutional fracases. These issues, once raised and pressed, may have been unavoidable. But we have certainly not always seen large things large and small things small. There has been some social thinking in our church but by no means enough.

A second impression is that our *social thinking has not been sufficiently radical along a wide front, that is, it has not gone to the roots of very many of our social problems.* Our church is not often on the first firing line in a battle over social issues. Sooner or later, however, it usually brings up some sturdy reinforcements if the engagement is a significant one. A cynical outsider might be tempted to assert that our social thinking is governed by the policy of prudent propriety so aptly stated in Pope's couplet,

> "Be not the first by whom the new (is) tried,
> Nor yet the last to lay the old aside."

But this would not be an altogether fair judgment. Because of our history, tradition and constituency we try to keep an even keel and to avoid "the misfortune of too much haste, which is too little speed." To some this will appear to be calculating prudence; to us it seems to be wisdom tempered and schooled by experience. Furthermore, our representative form of government and parliamentary method make for a rather slow and deliberative procedure on all debatable questions. It must be acknowledged, however, that our thinking on social issues suffers from too much caution, insufficient boldness and frequent want of penetration to the roots of the matter under consideration. Like other ecclesiastical groups (and political parties too) we are often tempted to believe we have found the solution to our social problems in general maxims, conventional formulae and catchwords which as a matter of fact really hold further analysis in fetters.

A third weakness of *our social thinking* is that it *is occupied chiefly with social amelioration rather than directed intensively toward social reconstruction.* The Christian religion has done good ambulance work down through the centuries, giving first and last aid to the casualties of successive, ruthless social orders.

(Continued on page 25)

The Cooperative Movement

By Toyohiko Kagawa

THE world today is weighing in judgment two economic systems, *Capitalism* and *Communism*. There are some good features of capitalism which should be recognized as having made contributions to modern life, among them the principle of free trade, the historic destruction of serfdom, and emphasis upon individual freedom. Capitalism has, however, produced evils which now threaten to overbalance all the advantages. Seeking to supplant it there appears the doctrine of communism based chiefly upon the principles of revolution and materialism.

Communism, too, has some good features, chief among which is a more equitable, presumably classless distribution of material goods among all workers contributing to production. The evils of communism are principally those involved in the abandonment of the practice of free exchange, and in the loss of freedom in religion and ethics, especially the repudiation of non-violent morality. For communism is fully as dependent upon force for achieving its goals as is capitalism in preserving its privileges.

We need the best of both the capitalistic and communistic systems. It is here that Cooperatives enter upon the scene. Why is it becoming so apparent that the *cooperative movement is the best economic foundation* for any state? *First*, because the state must recognize the individual and some place for individual initiative and freedom in any progressive society; and *second*, because cooperatives make this possible, at the same time assuring social control for the good of the whole. *We need a state or social order in which no exploitation is possible.*

Origin and Principles

Now how can we get this kind of a state? Only by the cooperative movement which is *Christianity in action socially and economically*. The principle of no exploitation in modern industry was discovered not by experts but by chance—by the Rochdale weavers in 1844. There had been a long strike around Manchester in England when finally some of these weavers started a cooperative

market for strikers. And from this came the *Rochdale cooperative idea.* The Rochdale business became prosperous, and the Rochdale system, becoming famous, spread to many parts of England, then to Germany in the Schultz-Delitz movement, whence it came to Japan as early as 1900.

These are the *four fundamental Rochdale cooperative principles:*

1. One man, one vote, regardless of number of shares;
2. Current rate of interest on shares;
3. Goods sold at prevailing prices;
4. Profits above interest divided annually among members on basis of their purchases.

These principles prevent monoply by an individual or a few, and make for democratic rule and distribution.

Credit Cooperatives

In 1869 certain German Christian industrialists, led by Friedrich Wilhelm Raiffeisen, began turning profits back to the poorest members of the society, through credit cooperatives, and there was launched one of the mightiest economic movements the world has ever seen. This system has been of great benefit to Germany and other countries during the depression.

Seven types of cooperatives make contact with religion in its various aspects; *consumers' cooperatives* touch life at the point of purpose or aim in getting food and other material necessities for an advancing civilization; *producers' cooperatives* deal with and release energy and power for production; *credit cooperatives* provide for growth as capital is necessary for economic enterprise; *marketing cooperatives* secure an adequate system of exchange; *mutual aid, utility and insurance cooperatives* provide for efficiency in the selection of the higher values in life which we are trying to create for the benefit of all. All cooperatives promote law and order by the smoothing out of local, national and international difficulties in the economic and social realm.

The English, the German and the Japanese cooperative movements recognize this and create consumers' cooperatives alongside of producers', and, ideally, along with them credit cooperatives, marketing, mutual aid, utility, and insurance cooperatives to complete the cycle of man's economic activities in production, distribution and consumption according to his needs.

Growth of Cooperatives

Today the Cooperative Societies of Great Britian have a membership of 7 million families and do an annual business of more than one billion dollars—$\frac{1}{5}$ of the total retail business of the nation. In Sweden, 40% of wholesale and retail trade is done through Cooperatives. Norway, Finland and Denmark show a similar large proportion of cooperatives. In America there are 6,500 consumers' cooperative societies with a total membership of 1,800,000 doing an estimated annual business of $365,000,000 or a million dollars a day.

At the International Cooperative Alliance convention in London, September, 1934, delegates were present from 31 countries, representing 100 million members.

Thus the cooperative movement, beginning in small and local units, eventually extends its influence in ever wider circles of growth and exchange without unnatural restraint until it becomes an international network of mutually dependent yet locally independent, and socially conditioned economic cells, without exploitation, without competition, without panic, without unemployment, without poverty, and without either class strife or international conflict.

In the last analysis, of course, the creation and development of effective cooperatives is fundamentally a character problem. It is for this reason that I rely upon the spirit and power of Jesus Christ to produce the type of leadership necessary to put the cooperative system on a Christian basis. It is therefore generally recognized that our cooperatives have far fewer cases of failure on moral grounds than the secular cooperatives in Japan. Christian Cooperatives create fundamentally just social and economic conditions which must obtain as an aid to religion in the redemption of human souls and in preparation for the higher life of the spirit.—*Reprinted from "Evangelical Men," February, 1936.*

Soviet Russia Attacks the Drink Problem

By Mark H. C. Hayler *

RUSSIA has always been associated in my mind with much drinking and an appalling amount of drunkenness. It takes something rather big to obliterate that impression. One remembers the sad stories of the peasants who found a short cut out of their misery and privations by resorting to Vodka—a short cut that promised happiness but too often ended in death. A visit to Soviet Russia, therefore, which included not only time for investigation of social conditions in Leningrad and Moscow but also farther afield—into the Ukraine and the Crimea—was bound to afford one many interesting experiences for those engaged in Temperance work.

I have seen something of the vast cultural enterprises now being undertaken in the Soviet Union, and whilst one is not unmindful of the fact that there is still an Alcohol problem in that country, one is also keenly aware that there is much being done to stamp out this great evil.

The nationalization of the Vodka traffic by Count Witte in 1894 (who retracted his policy after so much moral and physical damage had been done) was supposed to be an effort to reduce the drinking and drunkenness so prevalent everywhere. By 1912 there were three thousand distilleries in the country, and two years later the Government was receiving a revenue of some £100,000,000 from this source alone. It is true that during the war there was National Prohibition—a very necessary war-time requirement—and this was carried over to the new regime after the Revolution, but it was no fine heritage of sobriety that the Soviets came into when they succeeded the Tsars. If, as Lenin once said, "Vodka will lead us back to capitalism, not forward to socialism" it is a pity that the Prohibition law was not maintained; for whatever its effect on socialism, Prohibition would have helped the whole community.

* Executive Secretary, World Prohibition Federation, London, England.

Anti-Narcotic Education

When the first Five Year Plan was laid down most careful arrangements were made regarding Anti-Narcotic Education. The "showy" side—which is symptomatic of the seamy side—was tackled first and there was a very energetic attack made on drunkenness. Clinics and colonies were the outcome of this effort with a view to removing what was considered to be a hindrance to the Plan. All advertising of alcoholic liquors are prohibited and in shops where Vodka is sold there is an injunction written up advising folks not to drink it! It would seem to be evident that some of the Anti-Narcotic teaching is permeating society as I saw very few drunken people about, though there did seem many Vodka and Wine shops and far too few places for the sale of mineral waters and the like.

I learned that it is a rule of the League of Communist Youth (Comosols) that they shall not drink, smoke or take drugs, and I also came to understand that the brandy flask is something more in the mind of the American Wet than in the hip pocket of the young communist. In the Soviet Union, drinking is considered to be anti-social because it leads to alcoholism and, as an official said, "The more quickly we liquidate alcoholism the easier will it be to realize the ideals of Communism."

I found many moral equivalents to drink. There is the Club, the Cinema, the Theatre, the Park of Culture and Rest, Travel, Sport, and many educational pursuits, all of which are very cheap and accessible to the worker. From the schools the children take home temperance literature and in all of them there is temperance teaching. Everywhere in factory and workshop one may see posters pointing out the danger of taking alcohol. It is again and again stated that Alcohol is the enemy of the State. All this activity signifies that a big struggle is going on to combat this enemy.

Clinics for Alcoholics

The means adopted for dealing with drunkenness are seen in the working of the Clinic in Moscow—other clinics pursue a similar line—where there are 90 beds, free of charge. A drunken man is taken there and given a medical injection of gravidan which was discovered by a Russian, Dr. Prof. Zamcov. Such an

injection is said to suffice for the drinker who occasionally gets drunk. In none of these clinics is alcohol used, no matter how bad the case. Special baths and treatment by Hypnotism are also part of the activity there. Some patients are treated at their homes, while others come voluntarily to the clinic for medicine and attention. Provision is made for the families of those who have to stay in the clinic for some weeks, by a system of social insurance. All clinics have their workshops, etc., and patients keep busy box-making, upholstering, boot and shoe-making, and carpentering. There is also opportunity for those so gifted to study music and art. It will thus be appreciated that a new mentality is being created with a view to enable patients to return to normal life more fully capacitated for citizenship. Eighty out of every 10,000 of Moscow's population go to the clinic, a figure which is slowly decreasing.

There seems no reason for there being no age limit for the sale of alcoholic liquors; such would have been an aid to the temperance teaching in the schools, and a distinct advantage to youth generally. Motor drivers come under a heavy ban if caught driving under the influence of alcohol—they are disqualified entirely, and may never drive again; the law is very strict in the case of road accidents where alcohol is in question.

In Russia, as elsewhere, there will be found always a percentage of the victims of Alcohol who are a positive danger to the home life and the community. In such cases application may be made on behalf of these unfortunate people and they are sent to a clinic to undergo a course of treatment—three to six months—the factory or workshop or other place of labor meeting the cost while the man is away from work. In the meantime the home is visited by experienced people who endeavor to discover the cause of the trouble. Very few women patients are treated by the clinics because women are not generally given to drinking in Soviet Russia. Remembering that women are economically the complete equal of men this is rather remarkable.

Liquor Advertising Prohibited

In the general plan for securing abstinence are many radio talks, and special films are to be seen at the cinemas where direct appeals are made to the workers not to drink. There is no in-

ducement to drink in Russia. It is the only country in the world where liquor advertisements are absolutely prohibited. It is being again and again pointed out that drink reduces efficiency, slows down production, diminishes earning power, and prevents co-ordinating effort—all facts which were well brought out, for instance, in our own Royal Commission Evidence. Undoubtedly this kind of propaganda, behind which is a large subsidy provided from each year's State Budget, is having effect for good. One may object to an educational system which is atheistic in outlook and materialistic in conception but one cannot object to a piece of effective educational work which seeks to make more beautiful the "temple of the Holy Ghost" through the practice of total abstinence.

The Final Step—Prohibition?

There are those who say that this war on alcoholism is entirely directed to increase production, to further the industrial and economic programme; and even if this, not too idealistic aim, is so it is still of immense importance to the State and beneficial to the whole community. I saw crowds of happy children in schools and camps whose environment cannot be anything like the lot of their fathers when the curb on drink was as little as it could be consonant with big revenue. To-day, the State is definitely engaged in protecting all children and such temperance teaching as is given to them is most valuable. I mentioned to an official that like patriotism education is not enough; that so long as there are alcoholic liquors there will be those who fall, become degraded; that this will hold up all the grand schemes by which a fairer, happier, and wiser world is being built. I said that economic growth might get ahead of culture and find a grave in an untempered prosperity from which Drink would draw a lion's share. He agreed that the final "move" would be a legislative one and that ultimately Prohibition would come.

What the Frenchman said about one not being able to do anything in this world without Deficiency, Damage and Delay is something all social reformers are acquainted with, but with as little delay as possible the Soviet Russia should break the union with Drink as they have broken with other tradition that cramps the human spirit and so set a fine example to the rest of the world.

Is Your Church Socially Minded?

By Elsie G. Rodgers

DURING the Lenten season, it seems particularly appropriate that all Christians should face squarely their relationships to God and to their fellowmen. As we think, during these weeks of commemoration, of the life of service which Jesus lived and of the sacrificial death in which he gave his life that men might understand the completeness of the law of love, we may well appraise the sincerity of our own boasts of brotherhood and count again the cost of full discipleship. "It is the church's business to keep alive in the hearts of men a sense of the reality of God, to point out the moral and religious principles which must control all of human life, both individual and social, and to insist that every institution, every economic and political system, and every human relationship be tested, measured and judged by the standards of Christ." *

March is the month during which the church is asked to give particular thought to social issues, the relation of the church to them, and the activities through which individual and group responsibility may be discharged. Many churches are already alive to the importance of a well planned program of social education and action. These will welcome an opportunity to evaluate their efforts. Others are quite indifferent or definitely hostile. These must be aroused or convinced.

Social Investigation and Action

The following suggestions indicate some of the many interesting approaches and activities which the pastor and other leaders in churches of various sizes and types may use to stimulate the development of the social conscience of the people and stir them to intelligent investigation and constructive social action.

I. A Forceful Sermon will focus the attention of the people on the responsibility of all Christians to have an intelligent understanding of social issues and to make some contribution to their

* Churches in Social Action, by James Myers, Federal Council of Churches, 105 E. 22d Street, New York. 10 cents.

solution. The expression of the mind of the church on these matters as found in the declarations of General Assembly offers a good basis for such a sermon. The conclusion is inescapable that the ideals and purposes which these pronouncements express can be realized only through the informed opinion and action of the church. (A copy of a compilation of these official pronouncements for the period 1910-1935, has been sent to every active pastor.)

II. Forum Discussion giving opportunity for a more extensive inquiry into the philosophy which underlies the Assembly pronouncements and their implication for the policy and program of the church will indicate clearly the need of an educational program which shall help boys and girls and men and women to develop a Christian social philosophy and a Christian code of action in relation to social problems.

III. A Social Education and Service Committee should be appointed to study the relation of the particular church to social questions, recommend needed additions or changes in the program of social education, and from time to time initiate and direct needed projects in social action. The report of this Committee should be based on a review of pressing social questions and the problems created by them. A community survey to discover particular needs arising as the result of these problems will give emphasis and point to the report.

IV. Church Night and Discussion Groups. "The Church and Social Issues" might be the title of a series of four or five church night or group meetings. The churches of one presbytery united in such a series with the following topics: The Motion Picture and Christian Ideals; The Liquor Traffic and Christian Character; Munitions Profits vs. Human Life; Competition or Cooperation. Each meeting should include the presentation of the problem by a qualified speaker, by an investigating committee, or through a panel discussion: free debate by members of the group: a summary of the discussion with suggestion of appropriate social action; and a period of worship.

Learning by Doing

The educational principle that we learn best by doing is nowhere more applicable than in social relationships. "Ye are my friends,"

said Jesus, "if ye do the things which I command you." Each church can take some definite step toward creating a Christian social consciousness and initiating Christian social practices and through that experience learn the next step and service which must be undertaken in helping to bring the Kingdom of God on earth.

Program Materials

"*War Tomorrow: Will We Keep Out?*" Both young people and adults will find this a fascinating study of the fundamental causes of all wars, the possibilities of maintaining peace, and a workable neutrality policy. A Leader's Kit, at 50 cents, contains a copy of the text, discussion outlines, and other interesting helps. Additional copies of the book for group members are available at 10 cents each.

"*Christian Youth Building a New World.*" The pamphlet "General Guide to Youth Action," outlines the fields of investigation of particular interest to young people, and suggests appropriate methods of study and action. Other pamphlets in this series deal similarly with particular questions such as peace, race relations, and personal religious living.

"*Westminster Graded Materials.*" Study units for the current year for every age group contain material with reference to social questions. It is important that every church group use these in order that the thinking and constructive action of both children and young people may be directed toward Christian solutions of social problems.

"*Social Progress.*" A file of this magazine will provide helpful materials on many social questions and through its list of publications and book notes suggest many sources for further information.

"*Churches in Social Action,*" by James Myers. This helpful pamphlet issued by the Federal Council of Churches outlines the social function of the church and appropriate types of social activity within the Church and in cooperation with other agencies.

For further information write to the Department of Social Education, Witherspoon Building, Philadelphia. Order all materials from the nearest Presbyterian Sales Agency listed on page 32.

Why I Am a Total Abstainer

By Father John Elliot Ross*

I WAS brought up in a home where we always had liquor, both fermented and distilled. One of my earliest recollections, when I was less than four, is having a sangaree at night just after being tucked into bed. With mint juleps in summer, applejack and eggnog in winter, rock and rye or corn and honey for colds, alcohol had an established place. As a young man I sampled most of the drinks popular in the gay nineties—and liked them all—without ever going to excess. In fact, I was sure that I could always take my liquor like a gentleman.

What made me a total abstainer was my experience as a priest. In the days before the Great War, I was stationed in the old first ward of Chicago. There was a saloon on every corner of some blocks in the parish. We were represented in the city council by Hinky Dink and Bathhouse John, the former of whom advertised the biggest schooner in the city for five cents. All down Clark, and State, and Dearborn streets, in this ward, one could see men staggering along with the marks of debauchery written plainly on their faces. At the rectory we had a continuous stream of men—and women, too—who had been wrecked by drink, asking for material or spiritual assistance.

From that experience several conclusions came to stand out in my mind.

First, I became convinced that liquor was one of the greatest curses of our American life. There was hardly a family but had one member wrecked by drink. It was responsible for much of our poverty, and was at the bottom of innumerable crimes of violence and of sexual immorality. Moreover, the liquor traffic corrupted politics and settled like a blight over the whole city. Because of its manifold ramifications, liquor was the most important social evil oppressing our national life.

Secondly, I concluded that once the liquor habit had become firmly entrenched, it was almost unbreakable. I have known men

* Formerly Chaplain to Catholic students, Columbia University, and lecturer in religious education, Teachers College.

who realized the harm liquor was doing to themselves and to their families, but who simply could not stay away from it. They took so-called cures over and over again, but they always went back to their cups.

Thirdly, I was persuaded that no man could be sure of his own strength. I had been a moderate drinker, and had felt confident of my power to remain such. But many of the drunkards I dealt with had once been just as strong as I was. Every drunkard, in fact, was once a moderate drinker. The only sure way of not becoming a drunkard was not to drink at all. Pride in one's own strength went before becoming a slave to drink.

No Regrets

And so I became a total abstainer. In the more than twenty years that have since elapsed, I have never regretted that resolution. It is a small price to pay for security. If I knew that I could be absolutely sure of never contracting cancer by doing without one simple article of diet, I should be a fool to indulge in it. Well, alcoholism is worse than cancer, because it wrecks not only the body but also the soul. Character degenerates under its evil influence. And I can be sure of never contracting alcoholism only by never taking alcohol.

It is true, of course, that many remain moderate drinkers all their lives. But no particular individual can be sure that he will be one of these. Even moderate drinking is inadvisable because it gives a certain sanction to drinking for those who will inevitably go to excess, and it cooperates with a traffic that has wrecked more human beings than any other one thing. I do not drink myself, both for my own sake, and for the sake of those to whom I might offer drink who would be unable to resist drinking too much.—*Allied Youth,* January, 1936.

The Travellers Insurance Co. states that during the first six months of 1935 over 8,000 pedestrians were killed in traffic accidents. The National Council of Safety states that there has been an increase of 53% in traffic deaths of drinking pedestrians.

The Immigrant and Crime

By Joseph S. Roucek*

A STUDY of the nativity of 3000 male offenders now in custody in the state prison and reformatories of New Jersey yields the following picture:

White	
Native born—native parents	21.2%
Native born—foreign parents	36.2%
Foreign born	14.3%
Negro	28.3%

These figures are most significant. At any rate, they certainly dispel the popular notion that our aliens contribute an unusually large proportion to the crime wave of America. What is more important, however, is that the largest percentage of our prison population is provided by the children of these foreign-born people, American-born citizens of foreign-born parentage.

This fact explodes the popular idea that most of our social problems are solved by granting citizenship papers to aliens. In fact many problems are really started then. In our case the problem of the alien and foreign-born citizen is very serious and needs more attention than it has received.

When an immigrant arrives in this country he brings with him certain foreign mental and social attitudes. Unless he comes at a very early age, he retains them to a varying degree. These attitudes may be changed somewhat by his stay in America, but their traces, usually in a corrupted form, will always be part of the nature of this "marginal man." He has an accent. His expressions and gestures mark him as a foreigner. He attends a church of the denomination he attended in his old country. He frequents beer-houses and coffee-houses which recall to him the atmosphere of his native community. He tries to exert the same parental authority as he did when in his native country. He aims to preserve his self-respect by demanding that his children attend

* This is the fourth of a series of articles written by Dr. Roucek. Division of General Education, New York University.

the parochial school of his church, or a school where the history and language of his native land is taught.

All in all, the average immigrant does not and cannot think the same way as the average American of several generations of American-born forefathers. He might try. Sometimes he does. But he is not often successful in his attempt because he lives, spiritually and culturally, in two worlds: one is represented by the heritage left within him from the "old country," and the other one by the process of Americanization. In whatever direction he leans, however, he has a well defined attitude toward the social situations surrounding him.

From the American viewpoint, however, the problem of the immigrant in relation to crime is most serious when related to his children. A child of an immigrant is brought up in an environment which is usually neither American nor foreign. If he is raised in slums, his childhood is connected with the worst phenomena of our large cities. As shown by Zorbaugh and others, the slum areas contribute a large and definite portion of juvenile delinquents to our criminal population. There the economic standards are low; there the child lacks playgrounds; there he associates on street corners and dives with friends who are prone to form "gangs"—so well described by Thrasher. In the American school he is taught the opportunities of "rugged individualism" offered by America. But he finds his opportunities very limited. He sees the luxuries of America in movies and possibly in fine homes two blocks away; but in his home are few luxuries, from his point of view, although there may be many from the point of view of his parents. Often he welcomes opportunities for illegitimate gain as the only way and eventually achieves his ambition by stealing or some other crime.

The home of such an immigrant child is, in fact, the least desirable place to live. He does not like the parental authority exerted by his father, who, according to the ways of his native country, may be trying to maintain it by force. He does not like his father's accent. He is ashamed to bring his friends home. He resents going to his parochial school and objects to his church because he does not like its "old-fashioned" ways. He refuses to give his father his earnings. His father considers them a part of the family chest. But to the child his earnings represent remunera-

tion for his own efforts. He wants to spend them for movies, candy, etc. His sister feels the same way. She spends her earnings for silk stockings like those worn by her American friends. Her family and home, if seen by her current flame, might detract from the glamour wherein she appears to her boy friend. The children feel superior to their parents and sneer at them on occasions.

Such a situation obviously promotes the break-up of parental authority and home control. The American-born children of our foreign-born population cannot be effectively controlled by their parents. Even more, they repudiate the background of their parents without necessarily acquiring the standards and traditions of America. They stand on the margin of two cultures, and usually learn the worst features of both. They hear about "liberty" in America. But their concept of "liberty" means a license to do anything they like. They want to acquire wealth; after all, they are told so much about the opportunities this country offers. Hence "liberty" and "opportunity" frequently boil down to the stealing of automobiles, stick-ups and rape. To girls such concepts may represent a drift toward prostitution and stealing silk stockings and gloves from the counters of department stores.

Such juvenile delinquents are the products of many forces working within the frame of a social situation wherein they are not fully incorporated. They have neither culture because they are on the margins of each.

This problem offers large possibilities to the church. The old process of Americanization which ends by the granting of the citizenship papers to aliens is insufficient. A much wider definition of Americanization is needed wherein the church can play a very important rôle. The immigrant must be attracted to the church, and especially to the kind of church which will appreciate his problems and try to strengthen the parental authority of the home of the immigrant. Such church will build up its approach on an appreciation of the cultural values and background of the immigrant parents and on its ability to transfer this appreciation to the children. It will have to provide playgrounds for the immigrants' children and it will have to find means of presenting "American ways" to such juveniles so that their appreciation of the cultural values of America will be constructed on the cultural values of their parents.

The Congregational Peace Plebiscite

THE final results of the Congregational and Christian peace plebiscite have been announced. (See "Information Service" of October 12, 1935, for the announcement of the plan.) By December 24, 177,050 votes had been received and tabulated by the Council for Social Action, although ballots were still being received. It is estimated that 200,000 votes were cast. Nearly 3,000 churches shared in the plebiscite. Replies were received from large and small churches in cities and in rural areas, but the replies were more general from the large city churches.

Eighty per cent of those voting were church members; 43 per cent were men. The grouping by ages was as follows: 19 per cent from 15 to 20 years of age; 23 per cent from 21 to 35; 26 per cent from 36 to 50; 32 per cent were more than fifty. Negro and foreign-speaking congregations cast about five per cent of the vote. The voters were classified by occupations as follows: 16 per cent agricultural; 12 per cent business-finance; 9 per cent clerical; 16 per cent industrial; 21 per cent professional; 26 per cent were housewives, students and unemployed.

The first group of questions presented alternatives pertaining to the attitude of the individual Christian toward war. The analysis by questions is as follows:

1. Support of "*any war which the United States government may declare.*" 6 per cent.

2. Support of "*any war declared by the United States government against an internationally recognized aggressor.*" 4 per cent.

3. Support only of "*a war declared by the United States government after making utmost use of every agency for peace.*" 42 per cent.

4. Support only of "*a war in which United States territory has been invaded.*" 33 per cent.

5. Support of "*no war which the United States government may declare.*" 15 per cent.

In the second group of questions the voters were asked what policies they would support in the interest of world peace. The replies were: membership in the League of Nations, Yes, 44 per

cent, No, 56 per cent; consultation with other nations in support of the Kellogg Pact, Yes, 88 per cent, No, 12 per cent; national isolation through strict neutrality legislation, Yes, 60 per cent, No, 40 per cent; more equal distribution of world resources and markets, Yes, 84 per cent, No, 16 per cent; larger army, navy and air force, Yes, 43 per cent, No, 57 per cent; abolition of compulsory military training, Yes, 64 per cent, No, 36 per cent; government control of the munitions industry, Yes, 90 per cent, No, 10 per cent.—*(Social Action, New York, December 26, 1935)*

Challenge

THIS is no time for fear, for doubts of good,
For broodings on the tragedies of fate.
It is a time for songs of brotherhood;
For hymns of joy, of man's divine estate.
Though echoes of old wars depress the heart,
Though greed and hate still curse men's nobler ways,
Though foul suspicion blasts our life apart,
It is a time for confidence and praise.
Let prophets prophesy, let poets sing.
Our dreams are not in vain. The night is past.
Together, as new hopes are wakening,
Let us proclaim: God's Kingdom comes at last!
Our Babels crash. Let selfish flags be furled.
As brothers all, we build a Friendly World.

—Thomas Curtis Clark,
Christian Century, Jan. 22, 1936

The Social Thinking of the Presbyterian Church

(Continued from page 7)

Says M. B. Reckitt in *Faith and Society*, "It is to be doubted whether, amid all the assaults upon Christianity to-day, . . . modern society has ever attempted to estimate the degree to which its very preservation depends upon the devotion and service of those whom religion alone has been able to inspire. The repair work of that creaking and deteriorating mechanism which we know as industrial civilization is carried on, year in, year out, in slums . . . and decaying countryside, by preacher, priest, parish nurse, health visitor, boy's and girl's club leaders, through agencies that have for their dynamic the spirit of Divine Love and the conscious service of Christ through the service of the poor." The church has worked devotedly and often heroically at this task of salvaging the human wreckage of inhuman social arrangements. The times call for more daring and thorough-going thought about such a recasting of society as will at least reduce the human wastage and mitigate the pitilessly cruel severity of many social processes.

And Now—Action!

As I survey the Christian social movement in America it seems to have passed through two broad phases and is at present entering upon a third. *The first phase* was marked by the rise of Christian social prophets and of modern Christian humanitarianism. This stage was entered upon during the last quarter of the nineteenth century. Judgment was pronounced upon the inhuman and unchristian procedures and outcomes of the economic and industrial order, the more ruthless aspects of western civilization were exposed, and the churches were stirred to a new sense of social responsibility by such men as Washington Gladden, Josiah Strong, Walter Rauschenbusch and their successors.

The second phase of this movement was the official recognition of the social responsibility of the Church for the Christianization of the entire social order. The growth of the institutional church and the neighborhood houses, the inception and development of the Federal Council of Churches, the formulation of social creeds and policies, and the establishment of departments of social service in the major denominations characterized this phase. We

have been achieving an institutional and official perception of the social responsibility and of some of the social tasks of the church during the last twenty-five years.

We are entering upon *the third phase* of the Christian social movement. The churches are now wrestling with the problem of social implementation and social action. *How* can we make Christianity socially redemptive? We have done a considerable amount of social thinking, passed many commendable resolutions and issued numerous ringing declarations. Despite all these the social message and work of the church suffered an eclipse during our period of post-war prosperity. Our social conscience was drugged by our phenomenal economic gains. Writes Gaius Glenn Atkins, "Six or seven years of hectic post-war prosperity convinced the politician, the industrialist and the public that there were no problems of any sort save spending their gains. Why bother about the Kingdom of God in a 'bull market'? Besides, successive presidents announced its actual arrival." Prosperity was the opiate of the social gospel in the twenties. Within the last five years the churches have been stung into an agonizing concern about social implementation and social action. How can we make our Christian social conscience and Christian social vision efficacious? There is a genuine peril that our social thinking expend itself merely "in wind and tongue." Probably the most pressing problem of the Presbyterian Church, in company with the other denominations, is a more adequate integration of Christian social thinking and Christian social practice.

It seems clear to me that *one cardinal responsibility of the Presbyterian ministry today is to generate Christian social passion and vision in the pew.* Our laymen are deplorably ignorant of the carefully formulated position of our church upon social questions. *There is an ominous "lag" between the official mind of our church and the outlook of most laymen.* We must carry our constituency with us at least as far as our General Assembly has gone on social issues. Even Plato, visionary as he was thought to be, wisely counselled that the reformer must carry mankind with him. Once more and finally I quote from Gaius Glenn Atkins, *"The Church has no agency through which to reach or affect the social order save the mind and will of its constituency acting in their secular capacity."*

Has Military Training Real Educational Value?

PROMINENT educators agree that military training has no true educational value for adolescents. Military drill and tactics, and military psychology in general, emphasize non-questioning loyalty, and an obedience which comes automatically on demand. The Teachers Union Auxiliary believes that the best training for citizenship and national security comes not through military drill and formalism but rather through the cultivation of judgment and decision. Boys and girls in their teens, just beginning to notice social trends, should be helped by their teachers to understand these trends and to prepare themselves to assume their share of responsibility for creating just and peaceful relations between individuals and nations.

The following statements indicate the lack of educational value in military training for high school students:

WILLIAM H. KILPATRICK, *Columbia University*

Military training in the public high school is bad chiefly for the dignity and importance which it tends to give in the minds of pupils and citizens to war as a social agency. This result in the degree it is achieved will have the further bad effect of strengthening the military lobby in Congress, already now dangerously powerful. Besides these the time given to such training is largely wasted. The citizenship and moral training claimed by some to come from it, is on the whole rather bad than good. The citizenship so taught tends to be uncritical nationalism, and the moral character tends to reduce itself to habits of uncritical obedience to authority. Neither of these is, under present conditions, desirable. Moreover, the physical exercise supposed to be got is inferior to what is otherwise easily available. For all these reasons military training should be excluded from secondary education.

V. T. THAYER, *Director, Ethical Culture Schools*

Both the theory and the practice of education in recent years has centered upon the progressive development of the individual in the way of self-directive thought and action as a distinguishing characteristic of healthy learning. The progressive school seeks to help children and young people acquire methods of work that lead them to grow in knowledge, social at-

titudes and dispositions, and in the use of skills and techniques through their own self-directive efforts. Sound educational procedure thus conflicts both with the philosophy and the method of military training. Military training exalts obedience and discipline as ends in themselves. The trained soldier obeys, and obeys instantly, without reference to the reason that may lie back of the command. While this may be necessary and inevitable in a state of war, it has no place as an integral part of the education of adolescents. Indeed, as we have indicated in our first sentences, it is anti-educational.

Nor can much be said on behalf of the physical advantages of military training. These are far better secured from a sound program of physical and health education.

For these reasons, together with the fact that the military point of view and the ideals commonly associated with military training are inherently anti-democratic, I have no hesitancy in stating that it has no place in our secondary schools.

PHILIP W. L. COX, *New York University*

Citizenship and character education in terms of military patterns are of value chiefly in a society of compulsions and force and are in direct conflict with the aspirations and practices of a co-operative democracy in which men and women and youths act on their own initiative and according to their own judgments.

Herd-mindedness is the intended and actual outcome of military training. It leads to intolerance, group selfishness, and unnecessary war. It tends to part from intelligent international treatment of problems for world disaster.

Compulsory military training in public schools is contrary to the spirit and purposes of democratic society; it endangers the rational and peaceful settlements of domestic and international conflicts, and it stultifies youths and adults whom it keeps in a state of perpetual infantilism.

JOHN DEWEY, *Columbia University*

Military training in schools cannot be defended on the ground of physical training. All authorities agree that so far as the health and development of the body are concerned, there are many better methods. From the military standpoint, it is entirely negligible. Its real purpose is to create a state of mind which is favorable to militarism and to war. It is a powerful agent in creating false standards. Now that war has been outlawed by agreement among the nations, it ought to be recognized that it is criminal to produce in the young, emotional habits that are favorable to war.

Note: The Committee on Education for International Goodwill, 72 Fifth Avenue, New York, will supply copies of this brochure to parents' groups and to any other who can make use of it.

Reading Suggestions

Social Salvation, by John C. Bennett. Charles Scribner's Sons, New York, 1935. $2.00.

This is a noteworthy book. It is the product of a fine, analytical, balanced, evangelical mind. It is lucid, intelligible, instructive, and inspiring. In it we find an interpretation of the Gospel as the power of God for individual and social salvation, and a recognition of the church as the agent for this interpretation and application of the Gospel. We hear the voice of the prophet. The wise preacher, especially the younger man, will possess this book, read and reread it until he is thoroughly saturated and will promote its use by the public.—J. A. S.

American Primers, Edited by Dr. Percy W. Bidwell, University of Chicago Press, Chicago, 1935, 25 cents each. Special rates in quantity.

This series of nine brief, inexpensive books deals with the most pressing social questions which confront America today. They are designed for both young and older Americans who seek a simple, explicit, yet challenging statement of social and economic problems. The series includes "Youth in the Depression," a discussion of youth on "the road to nowhere"; "The Farm Business"; "Crime," causes, prevention, treatment; "Business and Government"; "Jobs or the Dole," and others.

The authors, men well versed in their subjects, write for popular consumption. The facts are stated clearly and concisely in non-technical language and are graphically illustrated with striking charts, graphs, and cartoons. This set of primers will be an interesting, informing and discussion-provoking addition to the church, school, or family reading table while discussion groups of young people or adults will find in them excellent source material. A leader's guide for use with these books is now in preparation.—E. G. R.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

La Maternelle (French production) (Metropolis) Artistic masterpiece portraying child life in welfare school in Paris slums, with adult problems intimately interwoven. Delightful character comedy, superb acting and direction. English titles. Motion picture art as it can be.

For A: **Excellent** For Y: Mature For C: Beyond them

Tale of Two Cities (Ronald Colman and fine cast) (MGM) Notable filming of major action of Dickens novel against vivid, lurid background. Temper and times of French Revolution made unforgettable, with human drama finely emphasized. Too melodramatic for some, but excellences make it outstanding.

For A and Y: **Excellent** For C: Good but exceedingly strong in spots

Two in the Dark (Margot Grahame, Walter Abel) (RKO) Excellent mystery story, intelligently written, deftly played, combining keen character interest with suspenseful, impenetrable plot. Comedy and thrill, fast tempo and suspense, nicely blended, without resort to hokum. Skillful entertainment.

For A and Y: **Excellent** For C: Perhaps too involved to interest

Next Time We Love (Margaret Sullavan) (Univ) Wistful, human, at times poignant story of loyal young love suffering from force of circumstances. Fine-grained, restrained, convincing portrayal of three intelligent humans deeply in love. Flaws minor beside merits. Sullavan notably fine.

For A: **Excellent** For Y: **Very Good** For C: Beyond them

Mister Hobo (George Arliss) (G-B) Improbable but interesting story of lovable tramp made bank president by scheming swindlers. His heritage of financial ability enables him to solve crisis and save heroine's happiness, when he resumes tramping. Delightful Arliss role, free of mannerisms.

For A: **Very good** For Y: **Excellent** For C: **Good**

The Lady Consents (Ann Harding, Herbert Marshall) (RKO) Thoroughly enjoyable problem play, intelligently done by author, director and actors. Very sophisticated and "modern" but dignified. The "other woman's" machinations are convincingly successful, and the conclusion just as convincingly logical.

For A: **Interesting** For Y: Doubtful For C: No

Ghost Goes West (Robert Donat, Jean Parker) (UA) English-made farce-comedy of whimsy and satire, with original plot and Rene Clair direction (but not his best), about old Scotch ghost doomed to walk till insult by rival clan is avenged. Weakened by clash of banal with the fanciful, but unique.

For A: Fairly good For Y: **Good** For C: Fair

Case of the Missing Man (Roger Pryor) (Columbia) Unpretentious story of newspaper photographer trying to build a business of his own. His accidental snap of crook leaving scene of robbery brings startling developments. Entertaining little thriller, not exaggerated or overdone.

For A: Fair For Y: **Good** For C: **Good thriller**

If You Could Only Cook (Herbert Marshall, Jean Arthur) (Columbia) Lightsome, pleasing remodeling of poor-girl-rich-man theme, delightfully combining whimsy, humor and suspense. Hero, heroine and jovial racketeer agreeably involved in deftly acted romance, smoothly directed.

For A: **Pleasing** For Y: **Very Good** For C: **Good**

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
Alcohol As a Food—2 cents each, 50 cents a hundred.
Alcohol, Its Influence on Body and Mind—4 cents.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.
*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.
Tests—to be used with Unit E, 5 cents.
Have This Mind in You—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.
The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose (A card to be signed), 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.

Peace

"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.
†Peace and International Relations—A Bibliography. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question. Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

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